



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Miscellaneous Intelligence.

REASONS FOR TEMPERANCE.

The Young Men's Temperance Society in New York has issued an address to the young men of the United States, on the subject of temperance. In the following extract, the principles by which the great reformation is to be accomplished are clearly explained. They will be approved by every philanthropist.

We say no more upon the plan of entire abstinence. But we will mention four reasons which should embolden any friend of temperance in urging it upon others.

1st. It is extremely simple. All can comprehend, all can execute it. It requires no labor; costs no study; consumes no time.

2d. It contains no coercion. Its whole force is that of reason. The influence of laws and of magistrates it does not embrace. No man can complain of a trespass upon his liberty, when we would persuade him to escape the drunkard's slavery by not tasting the drunkard's cup.

3d. In this cure there is no pain. It is recommended to whom? *The temperate*; to those who, having formed no attachment to ardent spirits, can feel no great self-denial in renouncing its use.

4th. In this remedy there is no expense. To those who complain of other works of usefulness because of their cost, this is without blame. To drink no spirits will cost no money. But what will it save? It will save the majority of the poorer class in most of our towns, one half their annual rent. It will empty all our almshouses and hospitals of two thirds of their inhabitants, and support the remainder. Yes, such is the tax which the consumption of ardent spirits annually levies upon this nation, that the simple disuse of strong drink throughout the land, would save in one year the value of at least five times the whole national revenue.

It is too late to say that a general adoption of the great principle of total abstinence is too much to be hoped for. Three years ago, who would not have been considered almost deranged had he predicted what has already been accomplished in this cause? Great things, wonderful things, have already been effected. The enemies of this reformation, whose pecuniary interests set them in opposition, are unable to deny this fact. It is felt from the distillery to the dram-shop. It is seen from Maine to the utmost South and West. Every traveller perceives it. Every vender knows it. The whole

country wonders at the progress of this cause. It is rapidly and powerfully advancing. *One thing*, and only one, can prevent its entire success. The frenzy of drunkenness cannot arrest its goings. The hundreds of thousands in the armies of intemperance cannot resist its march. But the *temperate* can. If backward to come up to the vital principle of this work, they will prevent its accomplishment. But the banner of triumph will wave in peace over all the land, hailed by thousands of grateful captives from the gripe of death, in spite of all the warring of the 'mighty to drink wine;' if those who abhor intemperance, and think they would be willing to make a great sacrifice to save their children or friends from its blasting curse, will only come up to the little effort of entire abstinence. This is the surest and shortest way to drain off the river of fire now flowing through the land. It is the moderate use of the temperate, that keeps open the smoking fountains from which the tide is poured.

PROGRESS OF TEMPERANCE.

[Items selected from the Journal of Humanity, and other papers.]

Temperance in a Manufacturing District.

The following facts respecting the East Dudley (Mass.) Temperance Society are stated in communications just received from the President and Secretary.

The first temperance meeting was held Dec. 1, 1829; when, after an address by the Rev. Mr. Bond, agent of the A. T. S., a committee was appointed to prepare a constitution for a Society, and take other measures for the promotion of the object. Meetings were held in each of the villages to excite attention to the subject, and in a short time at a meeting held to hear the report of the committee, the constitution was signed by 40 persons. The committee renewed their exertions, and when the Society met for organization, on the 4th of January, the number of members had increased to 230. The influence of the Society, says the President, is already cheering; in some of the villages it has reduced the consumption of ardent spirit more than three fourths;—it gives us a new atmosphere; it increases industry and good credit; it diminishes profaneness and promises to give thrift and credit to numbers, who were upon the eve of ruin by their bondage to Rum. The expectations of most of those who at its proposal countenanced the formation of the society, are far more than realized; the numbers combined

and the happy influence of the whole, far exceed what it was supposed could be effected.

Judging from what was sold at one store last year, the Secretary supposes the quantity of ardent spirits used in town cannot have been less than 10,000 gallons; population about 1,600.—During the past year the owners of three different factory stores, finding that the profit derived from the sale of liquors was nothing, when compared with the losses they occasioned, in time spent by their workmen in drinking, in bad debts, &c. to say nothing of the poverty and misery, the scenes of riot and wickedness thus produced, resolved to banish the article entirely from their account of merchandize. *Query*—If the sale of ardent spirit to their workmen is found to be an unprofitable and ruinous business to a manufacturing company, can it be otherwise than unprofitable and ruinous to larger associations—to communities and nations?

Portland, Me. A meeting was held in Portland, Jan. 13, for the formation of the Cumberland county Temperance Society. Societies of from 20 to 250 members, had previously been formed in about two thirds of the towns [26 in number] in the county. It is intended that the County Society shall hold frequent meetings in such places as to bring the subject home as far as possible to the fire-sides of men who need such an impulse from abroad, in every town.—The following is the second article of their constitution:

"This society recognizes as a fundamental principle, total abstinence from all connexion with ardent spirits as an article of refreshment, entertainment or traffic, and the members pledge themselves to act constantly in accordance with this principle."

In support of one item in this pledge, Professor Packard made the following statement:

"A Temperance Society has been formed in Bath of 30 or 40 members. The question was asked—May such as traffic in this article belong to the society? Yes, it was said, we only promise not to furnish it for the entertainment of our friends. One man arose and said, he would have nothing to do with a society based on such a foundation. His observations carried conviction with them. This society was put upon such a foundation as excluded all who traffic in ardent spirit. It now embraces more than 200 members, and it has already become difficult to purchase spirituous liquors of any kind, at any store of respectability in Bath."

Manchester, Vt. A meeting of the Bennington Co. Temperance Society was held here, Jan. 13—Address by the Rev. Dr. Proudfit, of Salem, N. Y. An estimate of the state of the public mind in that region, and of the character of the address, may be formed from the fact, that before the close of the meeting, 115 ladies and gentlemen pledged themselves to entire abstinence.

Temperance among the Mountains. We have several times had occasion to mention the Temperance Society at Lewisburgh, Greenbrier co. Va. Its second annual report has just come to hand, together with a letter, saying, "Its influence is wonderful; it seems to have laid hold upon all classes and all ages." Within about a

year the number of members has increased from 26 to more than 200. The following extracts from the report will exhibit, in some measure, the nature and extent of the reform.

"We know 24 farmers who have abandoned the use of spirits in harvesting. They have discovered that men can work better and more peaceably without spirits than with its use; that men will do more work in a given time and do it better; and that there is no difficulty in obtaining hands, when told that they must work without spirits.

"Two distilleries have stopped their work of destruction.

"Some may say, 'how many have you reclaimed by your temperance society?' We appeal to facts known to many. We say without fear of contradiction, several. We have remarkable cases of reformation, enough to astonish us all.

"Many families and individuals are acting on the temperance plan who have not joined our society. One farmer used 60 gallons of spirits for the harvest of 1828—he says he did not consume 4 gallons for his harvest of 1829.

"In a great degree our success must be attributed to our monthly meetings; here our quivering, dying lamp has often been replenished with a purer, brighter flame, which we trust will never be extinguished. Let every member make it a point particularly to attend these meetings. The speeches delivered at our meetings abound in matter of fact, stubborn truths told in a plain unvarnished manner, brought down to the capacity of all."

Ye cannot serve God and Mammon. We are informed that a gentleman near Jeromeville, Wayne co. O. who was preparing to manufacture liquid poison, had stopped short and declared that if the grain had been mashed he would have given it to the hogs. He was brought to this conclusion by hearing a sermon from the presiding Elder of this district, from the words "Ye cannot serve God and Mammon."

Mansfield Gaz.

Happy Discovery. A correspondent says that some of the merchants in Winthrop, Me. "have found that their profits are greater, as well as their business more agreeable, since they ceased to poison their customers with rum."

The use of holding temperance meetings in every neighborhood. At the meeting for the formation of the Cumberland Co. (Me.) Temperance Society, Mr. Little of Danville made the following statement:

"The Society in Danville and Lewistown, of which he had the honor of being a member, commenced its operations with 11 members.—In six months they numbered 50; they then commenced holding meetings in various parts of the town, and, on Thanksgiving day, their subscriptions had amounted to 150. But there was one of his neighbors who refused to attend any of their meetings. This man was well known to be in the habit of occasional intoxication. Last Friday their temperance meeting was visited by some friends from abroad. This circumstance induced this man to attend; and the next morning he came and said he would join the society. Another neighbor followed

his example, and another, until they had received an accession of about 10 new members."

Gov. Trimble, of Ohio, in a letter to D. Hudson, Esq. says of the Temperance reform:

"I feel it a duty, sir, which I owe to my God and my country, to render all the assistance I can in this good work. In the village where I reside, the progress of intemperance was a year since alarming. A few men united in the formation of a temperance society—we were laughed at by some, but we persevered. We have increased from a handful to between 5 and 600 members in the county—and there are daily additions to our numbers."

From our reports of the last five weeks, (says the Journal) it appears that during that time we have received intelligence of the formation of 93 temperance societies; and of additions to the long list of those who are pledged to total abstinence, to the number of 9207 names. This is at the rate of nearly 1000 societies, and 100,000 names a year; or (excepting Sundays) about 3 societies, and 300 names, daily. During the same time, 68 country merchants and tavern-keepers have been reported carrying on their business without ardent spirits.

One of the agents of the A. T. S. says, "If an agent devoted to this cause could visit every town once in three months, the work would go on rapidly. But this would require at least an agent for each county; and if money were the only consideration, *one per cent.* of what would be saved by his labors, would pay all his expenses."

TEMPERANCE IS A SAVINGS BANK.

For the convenience of those who have not reflected on the subject, and who may be disposed to derive benefit from useful suggestions, we have made a calculation of the amount which would accrue from six and a quarter cents per day, and interest, for the space of forty-one years. *Six and a quarter cents per day*, amounts, in one year, to *twenty-two dollars and eighty one cents*. Add to this, an equal sum every year, with interest, and at the end of twenty years, the amount of *eight hundred and ninety two dollars and thirty five cents* will be accumulated. Continue it twenty-one longer, and we have the amount of over **FOUR THOUSAND DOLLARS?** Now, who that pretends to drink ardent spirit, does not expend equal to six cents a day? Probably very few, if any.—It is not unlikely that more persons expend twenty-five cents per day than there are who expend but six. And doubtless a considerable number of individuals might be found within a few miles of this place, who might at this time have been possessed of sixteen thousand dollars, saved from this single article of expenditure alone, who are, in fact, not worth a cent in the world.

We have made another calculation relative to an unnecessary article of expense—we mean *smoking*. The expenditure of *two cents in a day* would not, probably, be thought extravagant for any smoker; but the amount in one year is *seven dollars and thirty cents*. At the end of twenty years—*two hundred and eighty*

five dollars and eighty four cents. At the close of twenty-one years more—*twelve hundred and eighty-two dollars and sixty cents*.

These statements may astonish many who read them; but when they reflect that most of those who indulge in the former expense, indulge also in the latter, their surprise must be greatly increased. So that, a man who *drinks moderately*, and at the same time *smokes moderately*, for the space of forty-one years, will have expended about **FIVE THOUSAND THREE HUNDRED DOLLARS!** while some, who indulge more freely, will have expended, probably, four times that amount.

Our advice, therefore, to those who indulge in these unnecessary expenses, is, to think of the **SAVINGS INSTITUTION**, and reflect, how much good they may do for themselves, their families, and society, by restraining their appetites, and correcting their habits.—*Essex Gaz.*

ANECDOTES,

Related in an address of the Hon. S. M. Hopkins, before the Saratoga Co. Temperance Society, at Ballston, N. Y.

The thirst which is produced by drinking distilled spirits is entirely unquenchable. It is of all human appetites the most unappeasable, and the least capable of being controlled, denied, or regulated. Facts that are daily before the eyes of all of us, prove this. But I once had it stated to me, by a very estimable and intelligent man, who had been unwarily led into habits of drinking, and had then, as he supposed, cured himself by a very ingenious process of palliatives. It is many years since he told me this; but though the general impression is fresh upon my mind, it is in vain that I search the language, for any terms, which can give an idea of the impressive yet undesigned eloquence, with which he described the appetite. He talked of impatient longings, and anxieties, and irrepressible yearnings; of unconquerable desire, and unquenchable thirst, in terms, and in a manner, which I cannot sufficiently recal nor communicate. He triumphed in his supposed victory over the habit. After several years of absence, I returned to my friends and inquired for him; he had died a drunkard!

That remarkable man, the late Dr. Finley, President of Princeton College, had once in his congregation, perhaps in his church, a man over whom the same appetite had got the dominion. But when the pastor discovered the fact he applied himself most anxiously to the reformation of the wanderer. His commanding eloquence in the pulpit, was seconded by most earnest and impressive appeals, in private. Every thing was united in Dr. Finley to show the utmost effect of talent and piety; the power of his personal presence; his watchful care and tender solicitude; and, when he preached on the end of the drunkard, the thunder of his eloquence. The effect was irresistible, and the parishoner abstained from liquor many years; my impression is, that it was twenty years. At length Dr. Finley took sick, and the unhappy man, in his turn, showed a corresponding anxiety for his minister's health. He often sent to inquire how the President

was; and as the accounts became more unfavorable, his anxiety became distressing. At length the answer came that Dr. Finley was dead. "Then," said he, "I am a lost man." He returned to his house, resumed his cups, and soon drank himself to death.

TOM PAINE AND THE BIBLE.

A gentleman of this city, now living, who personally knew Tom Paine, and was repeatedly in his company during the last years of his life, gives the following account of a conversation with him respecting the Bible. *N. Y. Obs.*

One evening I found Tom Paine haranguing a company of his disciples on the great mischief done to mankind by the introduction of the Bible and Christianity. When he paused, Mr. Paine, said I, you have been in Scotland; you know there is not a more bigoted set in the world than they are in the attachment to the Bible; it is their school book; their churches are full of them. When a young man leaves his father's house, his mother always in packing his chest, puts a Bible on the top of his clothes. [He said it was true.] I continued, you have been in Spain and Portugal, where they have no Bible, and there you can hire a man for a dollar to murder his neighbor who never gave him any offence. [He assented.] You have seen the manufacturing districts in England, where not one man in fifty can read, (forty years ago there were no Sunday schools,) and you have been in Ireland, where the majority never saw a Bible. Now, says I, you know it is a historical fact, that in any one county in England or Ireland there are ten times more capital convictions in six months, than there are in the whole population of Scotland in twelve; besides, says I, this day there is not one Scotchman in the almshouse, states prison, bridewell nor penitentiary of New York. Now then, if the Bible were as bad a book as you represent it, they who use it would be the worst members of society, but the contrary is the fact, for our prisons, almshouses, and penitentiaries are filled with men and women whose ignorance or unbelief prevent them from reading the Bible. It was now near ten o'clock P. M. Mr. Paine answered not a word, but lifting a candle from the table, walked up stairs, leaving his friends and myself staring at one another.

LAST DAYS OF TOM PAINE.

The same gentleman who relates the above anecdote, says—

For some years before Mr. Paine died, he was so much addicted to the vice of drinking strong liquors, that his face, (which in his sober days was a very coarse one,) became so bloated, red, and full of rum blossoms, as at most to make one shudder to look at him. His person was dirty, and his dress shabby. The respectable part of his friends, though they admired his principles, were ashamed to speak to him in the street. He died a few miles from the city, attended by some of his disciples, and although I was on friendly terms with two or three of them, I never could learn his last words, nor what was the state of his mind at the closing scene.

I think the wisdom of Providence is clearly displayed in the last years of this man's life. He who had said so much and wrote so much on the perfect ability of human nature,—we see him left by his Maker to put his own principles into practice, till, with all his light and knowledge, (for he was a man of sense,) he reduced himself below the level of the brute that perisheth.

A TROPHY OF GRACE.

To the Senior Editor of the *Christian Guardian*.

RIVER CREDIT, Mission Village, }
Dec. 9th, 1829. }

Dear Brother—Your old acquaintance Jackson, senr., or, as he is commonly called, "Old Jack," departed this life in peace, on the 27th of November. The Chief informs me that Old Jack, previous to his conversion, was a drunkard and a very wicked man, few in the nation so much so. He was converted to Christianity about three years ago; and an entire change was wrought in his whole character and conduct. Since I have known him, he has been most exemplary in the discharge of every religious duty, and has answered the Scripture character of a "faithful man." He was the last of the old stock, being the only aged man amongst the Credit Indians, as George Finger, the next in seniority, can scarcely be called aged. I may say that Old Jack was the only survivor of those who, a few years ago, constituted a living nation, but who now survive in the mournful recollections of their converted children—a nation hurried into a premature grave, not by the desolating progress of war or pestilence, but by a much more efficient auxiliary of death, *intemperance*. How often have I heard them say, with a sigh, "Our fathers died before we became Christians." But happy change! Religion, sweet religion, the religion of the Saviour, has checked the dreadful scourge—she has visited the desolate places of the wilderness, and now sheds the life-giving beams of redeeming love upon these abodes of sin and sorrow. And from the abundance of grace showered upon the Indians at all our mission stations, one would think that the merciful Saviour was making up to the children for the long spiritual darkness that their fathers suffered. Or, is the time to "gather in the Jews arrived?" Or, is God about to remove the neglected talent from those who have corrupted and destroyed it, to a people who will better improve it? Or, does the Almighty work this work in our day to confound the semi-infidelity of many nominal Christians, and to convince the world that his kingdom is still "in power," and that the Holy Ghost, the great Promise of the Saviour, is still "given" to those who *really* believe? For what power less than that of God, could effect the change we have witnessed in the savages of Canada, within the last few years, and that through the labors of very humble and despised men?

Old Jack had suffered severely for several months from a cancer in his throat. Several days before his death he was unable to swallow food, yet through all his sufferings, I was informed by his friends, he never uttered a complaint. After praying with him one day, I no-

ticed that he continued speaking with his eyes raised to heaven. I asked his son, who could speak a little English, what he said? His answer was, "he talk about his God."

The last time I visited the old man, was about an hour before he expired. When I came to the house, I heard the voice of prayer within. I opened the door gently so as not to disturb them in their devotions, and entered the humble habitation, whence a dying saint was about to take his flight to heaven. His wife, three sons, and three daughters, with seven female neighbors, were kneeling near the dying man—the eldest son was engaged in fervent prayer, the tears flowing plentifully down his cheeks. He was joined by all present with many tears; and such acts of fervent devotions deeply affected my heart. As I kneeled amongst these humble and spiritual worshippers, I could not but say to myself, "surely this is a sight that angels would rejoice to behold." I would that every enemy and every friend to missions could witness such a scene. It would shame and confound the lukewarm Christian, and make the infidel blush at his unbelief, that he had no part in such a salvation.

Old Jack continued in prayer till his soul departed from the body. During the first part of his illness he said very little but appeared to be generally engaged in prayer and meditation; but the last few days he became more communicative, and told his friends that he was prepared and was going to leave them, and bid some farewell. The morning of his death, he said he was going to leave this world to go where he should rest for ever; with many other expressions indicating a joyful confidence in God, and a victory over the fear of death. He has left a widow, four sons, and three daughters. All his children but the youngest have families, and have long given evidence of being real Christians. Yours affectionately,

GEO. RYERSON.

From the Christian Mirror.

THE INFIDEL AND HIS FAMILY.

MR. CUMMINGS—You recently published in the *Mirror*, the death of Mr. I. H., who was an inhabitant of my native town, and with whom and his family I was well acquainted. He was a man of good common sense and was blessed with more than a common share of intellectual powers. His acquired abilities were considerable, being a great reader and possessing a tenacious memory. But he was a thorough-going infidel! He early embraced the sentiments of Thomas Paine, whose writings were his oracle. He was often heard to make the most vulgar and blasphemous expressions concerning our blessed Saviour and to revile his religion. He was consistent with his sentiments in all things, and early educated his children to believe and embrace his own opinions and imitate his practices. The old man lived and died without any thing very remarkable befalling him personally. But not so with his family—particularly his sons, of whom he had five, all of whom lived to become men and to be *infidels*. The history of four of them, will illustrate the influence of parental instruction and example, and show that

infidelity leads to vice and ruin. They were all without exception dissipated and given to worldly pleasures in their youth. The oldest son soon became very intemperate. He had a wife and a large family of little children, dependent on his labor for their support. He removed to the largest city in New England, where he soon became a sot and a vagabond. The city was obliged to support his family; and after a long fit of drunkenness he was found dead one morning in the street!

The next son never married. He was a drunkard, a gambler and a spendthrift from his youth. He removed into a neighboring state—and after a drunken and gambling frolic, he arose one morning and plunged himself from the second story of his boarding house, which stood upon the bank of the Onion river, into the water and was drowned!

The third son was equally dissipated—and having destroyed his constitution and squandered his earnings—he took a rope and went and hanged himself.—The fourth, being unable to obtain the means to support his dissipation by labor, commenced with purchasing and passing counterfeit money—was soon apprehended, examined, and bound for his appearance at court. He obtained bonds, which he forfeited by fleeing his country, and has not since been heard of. What will be the end of the youngest, who is now left in possession of his father's property, time will determine.

P.

CONVERSION IN RUSSIA.

Extract of a letter from a correspondent of the British and Foreign Bible Society in Russia.

When the young person first came to us, she seemed to take much delight in reading, and we were gratified to see how diligently she improved every spare moment for this purpose. But the first time she discovered any emotion was one evening when reading the history of Cornelius. She came to my wife with an anxious inquiring look, and said, please to explain this to me: "Cornelius fasted, prayed to God always, and gave much alms to the people; yet he was commanded to send for Peter. How is this? What could he do more? Is any thing more required of us than to pray, give alms, and keep the fast?" Mrs. — answered, if something more had not been necessary, the angel would not have commanded it. Proceed with the narrative, and mark what Peter said. She proceeded, and when she had read these words, "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins;" the poor young creature was overwhelmed; she burst into a flood of tears, and exclaimed, "Now I see it! It is by believing in the Lord Jesus Christ that we receive the forgiveness of sins." And from that day to the present, her delight in the word of God, her diligence in business, and her love to the souls of her relatives, makes her highly esteemed by us. She may in fact be said to adorn the doctrine of God her Saviour in all things. Now, my dear sir, are not these things encouraging? The Scriptures which a kind Providence and benevolent friends have enabled me to circulate, are doing, and will do much

good. And looking at the work on a large scale, what may we not hope from the millions which your Society has prepared and sent abroad into almost all the world. Bless the Lord, O my soul! Bless thine own word, O God!

INDIANA.

Extracts of a letter from Mr. S. B. Munger, Agent of the American Sunday School Union, dated New Albany, Indiana, Oct. 5, 1829.

While in some places I have been under the painful necessity of spending the Sabbath among a people wholly regardless of its sanctity, in others I have been awaked by being informed of the prayer meeting at the rising of the sun.

One instance I will never forget. Having rode thirty miles with the Missionary, who was going to fulfil an appointment at one of his places of preaching, conceive, if possible, what were my feelings, on arriving at the place. Not a house save Mr. R.'s could be found, and that was but a poor apology for a dwelling; a small plantation of about thirty acres was the only interruption to a howling wilderness. Overcome with the heat and fatigued with the ride, I could expect little or no comfort from these prospects. I finally gave way to my feelings by exclaiming with manifest impatience, 'Brother W. do you preach here?' 'Yes,' he replied. 'To what, pray?' said I. 'To undying souls,' he exclaimed, while tears of compassion for these poor sinners, and of pity because of my unbelief, stole down his cheeks. By this time we were welcomed in the most affectionate manner by the family, who began to indulge the fear of being disappointed by their beloved minister. They were told the object of my visit. I was welcomed again and again. They regretted that I could not stop and preach to them and their neighbors. After some refreshment, the best, be assured, they could procure, the people began to assemble for meeting. Soon the house was crowded. We preached to them 'Christ and him crucified.' They wept and cried for mercy. I thought then upon my own incredulity, and said, 'Lord, I believe, help thou my unbelief.'

Next day was Sabbath—meeting more interesting. Among others, I saw a Mr. J. who had rode sixty miles solely for the purpose of *piloting* brother W. into his settlement to organize a *Sabbath School*. This man, with two others, had pledged themselves to give \$75 per year, for one fourth of a Missionary's time, but they were obliged to live still longer in this destitute condition. In about a week I was there, and spent some days. The scene of parting is better imagined than described. This is the true character of many in Indiana. They are hungering and thirsting after the bread and water of life. They are willing to render all possible assistance for the support of the Gospel Ministry.—*Vt. Chron.*

From the Christian Watchman.

JESUITICAL PROSCRIPTION OF PROTESTANTS.

The bold and violent manner in which the Catholics of this city are attacking our religious

institutions and teachers, makes it necessary to defend ourselves, or confess judgment. That courtesy, which the denominations of this country have ever, till now, maintained towards each other, has prevented our exposing the errors and hurtfulness of popery. They now render further silence culpable. If Jesuits had kept quiet, and ministered to their people unobtrusively, there had been no need of defensive measures on our part. But now that they claim the country; call our ministers unauthorized, and "the enemies of society;" and affirm Luther and Calvin to be heretics; now that they declare that the private reading and interpretation of the Bible produced the errors of Muncer, Socinus, and Bayle, the dreams of Swedenborg, Brothers, and Southcott; that it has perverted religion, disturbed society, poisoned justice and persecuted virtue; it is time to lift the covering which was left, as a mantle of charity, over enormities which seemed innocuous. I hope you will, as a faithful WATCHMAN, give notice of the character and present efforts of popery to the good people of this land.

You will oblige a friend, who has paid for your paper every year since it existed, by inserting the following extract from the works of Joel Barlow.

PAPACON.

"One of the most admirable contrivances of the Romish church, is the business of *confessions*. It requires great reflection to give us an idea of the effects wrought on society by this part of the machinery.* It is a solemn recognition of the supernatural powers of the priest, repeated every day in the year, by every human creature above the age of twelve years. Nothing is more natural than for men to judge of every thing around them, and even of themselves, by *comparison*; and in this case, what opinion are the laity to form of their own dignity? When a poor, ignorant, vicious mortal is set up for the *God*, what must be the *man*? I cannot conceive of any person going seriously to a confessional and believing in the equality of rights, or possessing one moral sentiment that is worthy of a rational being.

"Another contrivance of the same sort, and little inferior in efficacy, is the law of *celibacy*, imposed on the priesthood, both male and female. The priest is in the first place armed with the weapons of moral destruction, by which he is made the professional enemy of his fellow men; and then, for fear he should neglect to use those weapons—for fear he should contract the feelings and friendships of rational beings, by mingling with society, and becoming

* The following tariff of the *prices of absolution* will show what ideas these holy fathers have inculcated relative to the proportional degree of moral turpitude in different crimes. It was reprinted at Rome no longer ago than the last century.

	£	s.	d.
For a layman who shall strike a priest	0	5	0
without effusion of blood,			
For one layman who shall kill another	0	3	3
For murdering a father, mother, wife, or sister,	0	5	0
For eating meat in Lent	0	5	5
For him who lies with his mother or sister	0	3	8
For marrying on those days when the church forbids matrimony	2	0	0
For the absolution of all crimes	2	16	0

one of its members—for fear his impositions should be discovered by the intimacy of family connexions,—he is interdicted the most cordial endearments of life; he is severed from the sympathies of his fellow creatures, and yet compelled to be with them; his affections are held in the *mortmain* of perpetual inactivity; and, like the dead men of Mezentius, he is lashed to society for tyranny and contamination.

"I will not mention the corruption of morals, which must result from the combined causes of the ardent passions of constrained celibacy, and the secret interviews of the priest with the women of his charge, for the purpose of confessions: I will draw no arguments from the dissensions sown in families; the jealousies and consequent aberrations of both husband and wife, occasioned by an intriguing stranger being in the secrets of both; the discouragements laid upon matrimony by a general dread of these consequences in the minds of men of reflection,—effects which are remarkable in all Catholic countries; but I will conclude this article by observing the direct influence that ecclesiastical celibacy alone, has had on the population of Europe.

"This policy of the church must have produced, at least, as great an effect in thinning society, as the whole of her wars and persecutions. In Catholic Europe, there must be near a million of ecclesiastics. This proportion of mankind continuing deducted from the agents of population, for fifteen centuries, must have precluded the existence of more than one hundred millions of the human species.

"As long as public teachers are chosen by the people, are salaried and removable by the people, are born and married among the people, have families to be educated and protected from oppression and from vice—as long as they have all the common sympathies of society to bind them to the public interest, there is very little danger of their becoming tyrants by force; and the liberty of the press will prevent their being so by craft.

"In the United States of America there is no established church; and this is one of the principal circumstances which distinguish that government from all others that ever existed; it insures the unembarrassed exercise of religion, the continuation of public instruction in the science of liberty and happiness, and promises a long duration to a representative government."

MISSOURI.

We call the attention of every Christian to the following letter; and solemnly appeal to all Protestant Ministers of the Gospel, whether by their own dormant supineness, and the incontestible proofs which we have of Romish activity—this country has not partially become a practical exposition of the parable of the tares of the field—"While the men have slept, the devil has come and sowed tares."

To the Editor of the Protestant.

It was with no ordinary degree of satisfaction that we saw your prospectus of the Protestant. It is astonishing that the churches of Christ in the United States have been looking on with apathy and unconcern, while "the Man of Sin," with immense foreign funds

and deep Jesuitical intrigue and sophistry has been spreading his tenets and emissaries in the western country. The eastern parts of the State of Missouri are peculiarly infested by these men; and the Jesuits have nearly attained possession of all the old Roman stations on our waters. They have a large establishment and nunnery near Cape Girardeau—another at St. Louis—and a large nunnery and College at Florissant, two miles north of St. Louis. They have lately built an elegant Stone Masshouse at St. Charles and established a nunnery and seminary there; and by industry, policy and contrivance, they have been able to collect a large school, chiefly of girls, numbers of whom they have induced to be crossed, and receive Mass, and so are complete Papists. Indeed the spirit of Infidelity and Romanism prevails mightily around us. In the village of St. Charles, eight or ten infidel papers are taken, but not one religious periodical. *The few Christians here are scattered sheep in the midst of men worse than wolves, and there is none to break to them the bread of life.* I trust your journal will open the eyes of Protestants; and especially lead the pious in your churches in their benevolence, to send us some able, zealous Ministers of the Gospel; for of such we are here very much in need.

I forward you six Subscribers for the Protestant, and wish you would appoint an Agent at St. Louis.

Missouri, 12 January, 1830.

We shall send travelling agents into every part of the Union, as speedily as possible. In the intermediate time, we desire our Protestant Friends, and Christian Believers of every denomination to aid our efforts, in collecting subscribers, and diffusing the intelligence that our Paper exists. The Protestant belongs to no sect; it shall be emphatically a journal of the Reformation.

Seceding Methodists.—A number of very respectable members of the Methodist denomination, in the interior of Georgia, have, we are told, recently withdrawn from that body, with the view of connecting themselves with what are called the *Reformers*. The principal difference between the old and new societies consists, we believe, in the discipline of the church—the former retaining all the power in the hands of the itinerant clergy—and the latter dividing it between the clergy and laity. The Reformed Methodists appear to be gaining ground.

Charleston Obs.

Auburn Theological Seminary.—The officers are, a Professor of Christian Theology, a Professor of Ecclesiastical History and Church Government, and a Professor of Biblical Criticism. The number of Students is 56—viz: 20 in the Senior Class, 18 in the Middle Class, and 18 in the Junior Class.

Princeton Theological Seminary.—From the catalogue of officers and Students, just published, it appears that there are 120 Students connected with this Seminary—viz: 35 in the First Class, 51 in the Second Class, and 34 in the Third Class. The officers are, a Professor of Didactic and Polemic Theology, a Professor of Ecclesiastical History and Church Government, and a Professor of Oriental and Biblical Literature.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 13, 1830.

NEW HAVEN COUNTY TEMPERANCE SOCIETY.

At a meeting of delegates, and volunteers in the cause of temperance, convened by previous notice on Thursday last in this city, a County Temperance Society was organized and adopted. After having been so dilatory in coming to this step, we congratulate the friends of temperance that a plan for more effective and concerted action has been adopted. Though for mutual aid and understanding we have stood greatly in need of such a union, and have been a mark for some just reproofs the county has not been inactive—as we trust will appear when a few monthly meetings shall have gathered in reports of our doings. The present meeting having been wholly consumed in the business of organization, we can for the present barely state the results.

In consequence of the brief notice given, the representation was not so general as it might otherwise have been. Between 30 and 40 delegates were present, representing the towns of New Haven, Branford, Cheshire, Derby, East Haven, Milford, North Haven, Orange, North Milford, Prospect, Waterbury, and Fair Haven; delegates from the East District represented, also, the towns in that district. The Eastern Association, it is presumed, will be merged in the county society: it will be submitted at their next meeting.

CONSTITUTION.

Art. 1. This society shall be called "The New Haven County Temperance Society," auxiliary to the Connecticut Temperance Society.

Art. 2. The members of this society, believing that the use of intoxicating liquors is, for persons in health, not only unnecessary but hurtful, and that the practice is the cause of forming intemperate appetites and habits, and that while it is continued the evils of intemperance can never be prevented, do therefore agree, that we will abstain from the use of distilled spirits, except as a medicine in case of bodily hurt or sickness; that we will not allow the use of them in our families, nor provide them for the entertainment of our friends, or for persons in our employment; and that, in all suitable ways, we will discountenance the use of them in the community.

Art. 3. All Temperance Societies in the towns and parishes in the county, adopting in substance the principles of this society, may become branches by forwarding to the Secretary their constitution, a list of their officers, a statement of the number of their members, and a regular report of their proceedings.

Art. 4. Any person subscribing this constitution, shall be a member; and all members of branch societies shall be considered members of this society.

Art. 5. This Society shall meet on the third Tuesday of every month, holding its meetings successively in the several towns in which its branches may have been organized; or by adjournment, in such other places as the society may direct, or at such times and places as the executive committee shall designate.

Art. 6. It shall be requested of the several branches to send a delegation to every monthly meeting, who shall render statements relative to the cause of temperance in their respective districts.

Art. 7. The officers of this society shall be a President, eight Vice Presidents, a Secretary and Treasurer, and twelve Directors, all of whom shall be chosen annually, and shall collectively constitute an Executive Committee to manage the prudential concerns

of the society. Five of the Executive Committee shall form a quorum for the transaction of business.

Art. 8. This constitution may be altered or amended at any regular meeting, by vote of two thirds of the members present; the amendment having been proposed at a preceding meeting.

OFFICERS.

HON. DAVID DAGGETT, <i>President.</i>	
HON. SIMEON BALDWIN, <i>New-Haven,</i>	
Gen E. FOWLER, <i>Branford,</i>	
FENNET BRONSON, <i>Esq. Waterbury,</i>	
Mr. REUBEN RICE, <i>Wallingford,</i>	
Col S. ROBINSON, <i>Guilford,</i>	
Dr. JOSEPH FOOT, <i>North Haven,</i>	
Mr. LEMAN STONE, <i>Derby,</i>	
SILAS HITCHCOCK, <i>Esq. Cheshire,</i>	
A. N. SKINNER, <i>Esq. Secretary.</i>	
AMASA PORTER, <i>Esq. Treasurer.</i>	

Vice Presidents.

Directors.—Messrs. James Brewster, *New-Haven*; J. L. Tomlinson, *Derby*; Wm. Todd, *Guilford*; Bela Farham, *East-Haven*; Julius Matby, *Branford*; Col. Cook, *Wallingford*; A. Benedict, *Waterbury*; E. Thompson, *Middlebury*; W. Booth, *Meliden*; J. E. P. Dean, *New-Haven*; Wm. Fenn, *Milford*; D. M. Hotchkiss, *Prospect.*

The first monthly meeting will be holden at Derby on Tuesday next, the 16th inst.

MIDDLESEX TEMPERANCE SOCIETY.

A monthly meeting of the Middlesex Temperance Association was holden at Middle Haddam, on the 19th ult. An able address was delivered by J. Barnes, Esq. of Middletown. Cases of reclaimed drunkards—the decrease of sales by retailers, both by voluntary relinquishment and the refusal of licenses—resolutions taken by some of the churches—and various other modes of reform, were reported, which evince a growing conviction that the indulgence, and the traffic, is one of guilt, displeasing to God and destructive to men.

Ten minor associations were represented, who reported 209 new members, making the whole list of the society 2,633.

Another monthly meeting is to be holden on Tuesday next, the 16th, at East-Hampton. An address is expected, and a delegation from the New Haven East Temperance Society.

ILLINOIS COLLEGE.—Correction.

Mr. Editor—I observed in your paper of Feb. 6th, an extract from the Illinois Intelligencer, respecting the amount of funds raised for the Illinois College, in which were several important errors. Will you please to insert the following corrections.

Instead of \$3,000, as stated in the article alluded to, the land holders in New York and elsewhere have subscribed only about \$1,000. Something more, however, from this source, we hope will be realized; how much, is altogether uncertain. It was also stated that \$10,000, in addition, had been raised in the Atlantic states; but the whole amount from land-holders and others is but about \$9,700, leaving a deficiency in the sum pledged by the association, of \$300. This we are under the necessity of raising immediately, for the very important reason, that several of the subscriptions—one of which is \$1,000—are on condition that the stipulated sum of \$10,000 be made up within a limited period. We hope that those who feel an interest in this object will not suffer it to fail for want of necessary funds. It is one in the promotion of which all who love the cause of truth and of their country must cordially unite.

Those editors who have quoted the extract alluded to, are requested to publish the foregoing correction.

A MEMBER OF THE ASSOCIATION.

Fire in Boston.—On the 1st inst the stone church in Hanover street (the Rev. Dr. Beecher's) was entirely consumed by fire. On the first floor, besides the Vestry, were the rooms of the officers of the American Board of Missions, and the Depository of the American Tract Society. A great portion of the moveable property in the Church and Vestry was saved. The Am. Board preserved their most valuable papers and had \$2,500 insured; but suffered considerable loss besides. The records and accounts of the Tract Society were saved, and probably more than half the tracts in the Depository. On the remainder there was no insurance. The Church, which cost \$22,000, was insured to the amount of \$14,000, which probably will nearly cover the expense of rebuilding provided the walls are used again, of which there is some doubt. The fire is attributed to some defect in the chimney, which extended from the furnace through the roof near the belfry.

MISSIONARY LABORS AMONG THE INDIANS.

In the annual view lately given of the operations and stations of the Missionary Board, we were more full in our extracts respecting the civil and religious condition of the Indians, from the interest lately excited towards them. The triumphs of missionary labor, there exhibited in a collected form, are extremely grateful and encouraging to the eye of philanthropy—particularly the accounts recently given of the remarkable work of divine grace in progress among the Choctaws. What a refutation is there throughout all this survey of that absurd doctrine, still advocated by some, that the Indian character is indomitable and unfit for cultivation—that blasphemous doctrine, that God has made any of his accountable creatures of elements that are irredeemable, and who ought therefore to be expelled from the pale of His mercy and the light of His law. This we conceive, when cleared of its sophistry, and set out in simple language, is the ground of an able and popular writer in the North American Review, who has advocated the removal of the Indians. Candidly confessing himself unacquainted with the particular condition of the Cherokees, and drawing his reasonings from broad and unsparring views of *pagan* Indians, he has advocated a policy which is to apply, at present, solely to the Cherokees, from premises to which they are a notable and worthy exception. It is a deduction, and application, not only illogical, but, considering that it is a case in which a whole community of his fellow beings are interested to the extent of their homes and their liberties, and that such an opinion coming out at the present crisis must have an important bearing on its decision, we cannot but look upon the argument as a cold and unfeeling one. Should not the policy which is to rule the conduct of the United States towards the Indians, be founded on the actual condition of the particular tribe or people to which that policy is to apply; and should it not vary as often as the circumstances shall vary of those to whom it may afterwards be extended? Can a man who lays any claim to wisdom or principle, argue a course of treatment towards civilized, christian Cherokees, from the presu-

med condition of the Sioux or Chippewas? Or are we after the fashion of the day, which is still worse, to test their claims to our charity by some sweeping portraiture of their savage fathers, made up from tales that are full of exaggeration, and prejudices more cruel than their fathers ever were? Then let the ground of our proscription be understood, that we may be enabled henceforth to act with consistency. It may be a most profitable precedent for the aggrandizement of other *christian nations*, as well as ourselves. Does any one covet, hereafter, the altars and hearths of its neighbor that is weaker, or that has been less favored of God, it has only to examine its history and see if it has not been at some period or other a cumberer of the earth; and if so, proscribe it for exile. There is a form that might do for the preamble of such a proscription, which, while it is orthodox, would explain the conduct of the stronger as well as the fault of the weaker party: "Whereas all mankind (saving ourselves) are 'depraved above all things and desperately wicked,' and therefore unworthy of the means of improving their condition, we of the stronger party do decree," &c. &c.

Those who have been interested to examine the results of missionary labors among the Indians, are furnished with the means of judging what policy is best calculated to improve their condition for the future. If left to their benevolent and religious teachers where they are—to go on unmolested and unmolesting in the exercise of self-government—upon the lands which *are theirs*, and to which they are strongly attached, they may increase and survive. If they are now broken up, the past and the present unite in pronouncing it their ruin. Every mouth that has opened on this subject has professed friendship for the Indians; but put the question to them, *who* have proved themselves by word and deed their sincerest friends? They turn with one accord to their missionaries and teachers. Look at the devoted assiduity of these christians—and then draw a comparison between this speculative, pen-and-paper friendship, and the real, *christian* philanthropy of the few who have devoted a whole life of exile from their homes, to bring the poor Indian to a share in our blessings. We deem it a praise-worthy show of our sympathies, to "sit under our own vine and fig tree," and speak, preach, write and publish in their behalf. But which of all the friends of the Indians but these, has day after day gathered their children together and patiently instructed them—taken them into their families, and into the fields, to teach them useful and convenient arts—led them to the building of churches, the observance of the Sabbath, the understanding and embracing the redeeming promises of God's word? This is the silent, unobtrusive, and *unappreciated* friendship of the religion of the Cross. We have not been careful enough kindly to remember those by whose sacrifices and labors the Indians have reached the privileges which they enjoy. On these very efforts of pious charity rest all our hopes. How far they are yet to be retarded and paralyzed, between the rapacity of states and the remissness of the general government, time alone can determine.

ARE THE CHEROKEES SAVAGES?

There are writers who are laboring to prove, that the Cherokees are savages, and are therefore wasting away from their contiguity to civilized whites, and should *therefore* be removed from the reach of this contagion. Now if Georgia may soon expect their lands by natural demise, whence this hurry to remove them? Their very consternation refutes the assertion. If further evidence of its falsity is needed, let the following facts be compared and weighed:

"In 1810, there were (among the Cherokees) 19,500 cattle, 6,100 horses, 19,600 swine, 1,037 sheep, 467 looms, 1,600 spinning-wheels, 30 wagons, 500 ploughs, 3 saw-mills, 13 grist-mills, &c. At this time (1826) there are 22,000 cattle, 7,600 horses, 46,000 swine, 2,500 sheep, 762 looms, 2,488 spinning-wheels, 172 wagons, 2,943 ploughs, 10 saw-mills, 31 grist-mills, 52 blacksmith shops, 8 cotton machines, 18 schools, 18 ferries, and a number of public roads. In one district there were, last winter, upwards of 1,000 volumes of good books, and 11 periodical papers both religious and political, were taken and read."—*Miss. Her.* vol. xxiii. p. 110.

Add to the above evidence the following extracts from a letter of the worthy and lamented David Brown, a Cherokee, addressed, Sept. 2, 1825, to the editor of the *Family Visitor*, at Richmond, Va.

"These plains [in the Cherokee country] furnish immense pasturage, and numberless herds of cattle are dispersed over them. Horses are plenty, and are used for servile purposes. Numerous flocks of sheep, goats, and swine, cover the valleys and hills. On the Tennessee, Ustanala, and Cansagi rivers, Cherokee commerce floats. In the plains and valleys, the soil is generally rich, producing Indian corn, cotton, tobacco, wheat, oats, indigo, sweet and Irish potatoes. The natives carry on a considerable trade with the adjoining states, and some of them export cotton in boats down the Tennessee to the Mississippi, and down that river to New Orleans. Apple and peach orchards are quite common, and gardens are cultivated, and much attention paid to them. Butter and cheese are seen on Cherokee tables. There are many public roads in the nation, and houses of entertainment kept by natives. Numerous flourishing villages are seen in every section of the country. Cotton and woollen cloths are manufactured here. Blankets of various dimensions manufactured by Cherokee hands, are very common. Almost every family in the nation grows cotton for its own consumption. Industry, and commercial enterprize, are extending themselves in every part. Nearly all the merchants in the nation are native Cherokees. Agricultural pursuits, (the solid foundation of our national prosperity,) engage the chief attention of the people. Different branches in mechanics are pursued. The population is rapidly increasing. In the year 1819, an estimate was made of all the Cherokees. Those on the west were estimated at 5,000, and those on the east of Mississippi, at 10,000 souls. The census of this division of the Cherokees has again been taken within the current year, [1825.] and the returns are thus made: Native citizens, 13,563; white men married in the nation, 147; white women do. 73; African slaves, 1,277. If this summary of Cherokee population from the census is correct, to say nothing of those of foreign extract, we find, that in six years the increase has been 3,563 souls. National pride, patriotism, and a spirit of independence, mark the Cherokee character. Presbyterians, Methodists, Baptists, and Moravians, are the most numerous [religious] sects [in the nation.] Some of the most influential characters are members of the church, and live con-

sistently with their professions. Schools are increasing every year; learning is encouraged and rewarded. The female character is elevated and duly respected. Indolence is discountenanced. We are out of debt, and our public revenue is in a flourishing condition. Our system of government, founded on republican principles, by which justice is equally distributed, secures the respect of the people. Newtown is the seat of government. The legislative power is vested in a national Committee and Council. Members of both branches are chosen by and from the people, for a limited period. In Newtown, a printing press is soon to be established; also, a national library and a museum."

In view of the preceding facts, it is presumed that none will hesitate to admit that the Cherokees are a *civilized* people. They have among them men of classical education, and of refined manners. It is not pretended that every individual deserves the appellation of *civilized*, neither does every individual whom we claim as a citizen of the United States, merit the title.

NEW YORK CITY TRACT SOCIETY.

The New York Observer contains an extended report of the operations of this excellent society during the year past. The third annual meeting was held on the 3d inst. *President*, Z. Lewis, Esq.; *Treasurer*, Mr. Lewis Tappan; *Secretary*, Mr. S. E. Morse.

The plan of this society is to present monthly a tract to every family in the city willing to receive it. It was first put in operation in March last, and has been systematically pursued for eleven months.—"The plan," says the report, "is simple, but it should not on that account be despised. God has ever chosen to bless the simplest means for the accomplishment of the greatest ends. Naaman, the Syrian, verily thought that there would be much pomp and parade in curing him of his leprosy, but the prophet said simply, 'Wash and be clean.' Proud Pharisees would make their forms and ceremonies essential to salvation, but God says, 'Believe and ye shall be saved.'"

The city is divided into about 500 districts, to each of which a distributor is assigned, whose duty it becomes to visit each dwelling once a month. "The population of the city is not far from 200,000; the number of families about 30,009, giving on an average 60 families to each of the 500 districts. The whole number of tracts distributed in these districts, in the course of the eleven months during which the plan has been in operation, is nearly 370,000, or more than *one thousand tracts every day.*" By such means 6,130,100 pages of tracts have been distributed during the last year.

The following interesting anecdotes, which we select from the report, attest the secret and noiseless influence of these messengers of good. It is not always that they bring back report of their doings as here, though we have from time to time had sufficient proof of their usefulness, to fix an obligation on all christians to help their distribution. There is no difficulty in effecting a like project in every village and town.

DECEMBER.

In the Fifth Ward, a sea faring man informed one of the distributors, that a sailor belonging to his vessel was brought to rejoice in hope of having become

reconciled to God through the instrumentality of tracts given him by his wife, which tracts, it is supposed, she received from one of the distributors of this society.

A female distributor in the Ninth Ward, finding a poor colored woman who could not read, but was anxious to learn, sent her son once a day to teach her, and the poor woman, to her great joy, is now able to read her tracts.

Another lady in this ward reports one case of conversion of a decided character, produced by the blessing of God on a conversation at the time of leaving the tract entitled 'Importance of Consideration.'

Four of the distributors in the Ninth Ward have been hopefully converted since the plan of monthly distribution commenced; one of whom was led to attend to his immortal interests in consequence of reading the tract 'Quench not the Spirit;' and another, no longer ago than last March, was attached to the society of Free Enquirers.

A distributor in the Fourteenth Ward met with a poor, but pious old man, who had once been wealthy, and who received a tract with many thanks. 'You see, sir,' he said, 'that I am poor, but I have seen better days. I am 65 years of age. I once had a large property, but it is gone. I had children too, but they are all dead—a wife, (and here the tears began to flow;) but six months since she departed to her eternal rest, and on the eve of her departure sang 'Jesus can make a dying bed,' &c. Ah! sir, there is no delusion here. Many would persuade me that faith in Christ is a delusion, but it is not so. Property is a delusion; I had it, but it is vanished. My children have vanished—my dear wife is gone—but faith in Jesus, that remains.'

JANUARY.

In the First Ward, an old gray-headed man, who had always before received the distributors with sneers and ridicule, and had especially avowed himself an enemy of the Sabbath, now showed himself heartily pleased with the visit. 'The tract which was left with me, entitled 'The Persuasive to Public Worship,' said he, was exactly the thing I needed;' and then, placing his hand on his heart, while his eye glistened with animation, he added, 'It touched me here; it convinced me. I hope, sir, you will never forget me.'

A lady in the Third Ward informed one of the distributors, that a man recently came to her door, offering claus for sale, and at the same time using shockingly profane language. She called him in and read to him the Swearer's Prayer. He was deeply affected while she was reading; and when she had finished, thanked her heartily, and offered her half a dollar for the tract. She presented it to him, and afterwards gave him a Bible also.

A distributor in the same ward called on a family in very destitute circumstances, consisting of an old lady and two widowed daughters, one of whom had been very sick for several months, but was now able to sit by the fire. Two tracts were lying by her side, one of which was that entitled 'Tis all for the Best.' 'We had been complaining,' she said, 'of our hard lot, and the tracts were exactly suited to our case. We received them yesterday, and though we had little to eat, and no money, we retired to rest after reading them, with no disposition to repine at the dealings of our Heavenly Father.' The mother said, 'I never spent a happier night.' The thoughts of the sick daughter appeared intently occupied with the concerns of her soul.

After the recital of many other particular facts, allusion was made to three general considerations of great weight, in favor of the plan of monthly distribution, viz:

1. The Effects upon the Distributors.

'If no other results were to follow this great enterprise,' says one of the distributors, than the discipline it will give the distributors themselves, inspiring devotional habits and feelings, government of temper, humility, patience, perseverance and Christian boldness, the work would be worthy of perpetuity.'

2. This plan is the most practicable method of speedily executing the command of our Saviour, 'Preach the Gospel to every creature.'

The enterprise has at once created in this city a band of 500 domestic missionaries, who, without encroaching upon the rights of the ministry, are carrying some portion of the Gospel every month to every family within our limits. It enables 500 of our most active and warm-hearted Christians, to deliver the message of their master twelve times every year, under the most favorable circumstances, to our entire population.

3. The plan is calculated to promote the objects of other great benevolent institutions.

The 500 tract distributors, in addition to their other labors, have reported during the past year 1200 families destitute of the word of God, who have been supplied. They have been the means of bringing not far from 500 children into Sabbath and Infant schools, and have found many cases of temporal suffering which they have caused to be relieved. Their object in the language of their instructions is 'to promote by every practicable method the best interest of every family, for this world and the world to come.'

PROGRESS OF THE PLAN.

The plan commenced in this city only ten months since, and already it has been adopted in most of the large towns in the United States.

In Philadelphia, the work is undertaken systematically, and upwards of 20,000 copies, each of two tracts are ordered for two successive months. In Baltimore, a most respectable committee of one member for each ward, is vigorously prosecuting the work, and 7,000 copies of No. 225 are just forwarded for the next monthly distribution. Among other towns of considerable magnitude, for which tracts have been ordered for monthly distribution, are Hartford, Middletown, Norwich, Danbury, Conn.; Newport, R. I.; Jamaica, Brooklyn, Poughkeepsie, Catskill, Hudson, Albany, Troy, Salem, Utica, Auburn, Rochester, N. Y.; Newark, Elizabethtown, and Princeton, N. J.; Pittsburgh, Pa.; Alexandria, D. C.; Richmond, Petersburg, Va.; Charleston, S. C.; Augusta, Savannah, Darien, Ga.; Natchez, Mi.; Nashville, Knoxville, Ten.; Lexington, Danville, Ky.; Cincinnati, O.; besides numerous towns of less magnitude. In several instances it is commenced for entire counties, as in Montgomery county, N. Y.; Portage, Ashtabula, Lorain, and Wood counties, Ohio.

Indeed, orders are now arriving almost daily for tracts for the monthly distribution, and it may be stated probably with perfect safety, that the system has already been introduced in districts embracing one tenth part of the population of the United States.

The report concludes as follows:

'Such are the results of the system commenced in this city only eleven months since. Who could have believed at our last anniversary, that before one year elapsed, such a system would be extended to all parts of our land, carrying the glad tidings of salvation once every month on the printed page and by the living messenger to the doors of one million of our population!

'And what has this mighty operation cost us? From the report of the Treasurer, it seems that the expenditure for the past year has been \$6,043, and the receipts \$3,372; leaving the society in debt to the amount of \$2,671;—an expenditure and a debt small indeed compared with the magnitude of the good effected; but, small as it is, large enough to stop our wheels, unless it is speedily liquidated. It will be li-

quidated, we trust, this night. New York, which commenced the enterprise, and called upon her sister cities to imitate her example, will not be the first to abandon it. The tree which we have planted, and which like the tree in the revelation bears twelve manner of fruits, and yields her fruit every month, must be watered here, that its branches may extend throughout the earth, and that its leaves may be for the healing of all nations.'

After the report, impressive addresses were made by the Rev. Drs. Brodhead and Spring, and the Rev. Mr. Patton. Subscription cards were then circulated, and a collection taken up in aid of the funds of the society. The whole amount subscribed and collected at the meeting, was \$1,827 41, which, with about \$400 subscribed by members of the Bowery Presbyterian Church, a few days previous to the meeting, makes \$2,227, and leaves the society still in debt to the amount of \$444—an amount which will doubtless be made up immediately by those friends of the cause who were not at the meeting.

Missionary Intelligence.

AMERICAN MISSIONS TO THE HEATHEN.

BY DIFFERENT DENOMINATIONS OF CHRISTIANS.

A survey of the Missions under the direction of the "American Board of Foreign Missions" was abridged from the Missionary Herald in our late numbers. The following abstract of other missions supported by various denominations of Christians, is from the Herald for February.

AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

The missions established by the American Baptist Board of Foreign Missions are in *Burmah*, *Western Africa*, and among the *North-American Indians*.

BURMAH.

Stations at *Maulamyng*, on the Martaban river, 25 miles from its mouth, and at *Tavoy*, a city of 9,000 inhabitants on the Tavoy river, 35 miles from its mouth.

Maulamyng.—Rev. Adoniram Judson and Rev. Jonathan Wade, *Missionaries*; 4 Native Assistants.

Tavoy.—Rev. G. D. Boardman, *Missionary*.

Doct. Price died at Ava Feb. 1828, and no missionary has resided at that station since.—The station at Amherst has been transferred to Maulamyng. Mr. Cephas Bennet, a printer, is on his way to join the mission.

A blessing has attended the labors of the missionaries, and 30 natives have been received to the church at Maulamyng, and two or three at Tavoy. One native has been ordained as an evangelist. There was much inquiry, and the Gospel is heard and the Scriptures read by several hundreds.—There are 16 pupils in the female boarding school, and nine in the boys. The government favors the schools and tolerates Christianity. A printing press has been sent to the mission, and portions of Scripture, tracts, and school-books, have been prepared for the press; and appropriations have been made by the American Bible and Tract Societies to aid in printing them.—Nearly all the males in Burmah can read.

WESTERN AFRICA.

Monrovia.—The mission is designed for the

colonists at Liberia. Rev. Lot Carey, the missionary died last summer. The school taught by John Rovey was suspended. The church is large and in a good state. Two ordained preachers are connected with it.

NORTH AMERICAN INDIANS.

Carey.—Among the Putawatomes. On the east side of the Lake Michigan. Rev. Isaac McCoy, *Missionary*. Joseph Lykins, Robert Summerwell, and Joseph Bey, *Assistants*.—School contains about 70 pupils.—Four laborers at the station have become hopefully pious during the year.

Thomas.—Among the Ottawas, east of lake Michigan. Leonard Slater, Jonathan Meeker, Susan Thompson, Miss Richardson, *Assistant Missionaries*.—The boarding School contains about 25 scholars. There is also a day-school taught.

Valley Towns.—Among the Cherokees, in the western extremity of North Carolina. Rev. Evan Jones, *Missionary*.—The boarding school contains 20 pupils.—There has been special attention to preaching, during the year, and a number have been baptized.

Nottely.—Sixteen miles from the preceding. Rev. Mr. Morrison, *Missionary*.—The school contains 30 children.

Hickory Log-town.—Also among the Cherokees. Rev. Duncan O'Brian has removed from Tinsawatta to this place. He has gathered a small church.—The school is expected to contain 30 children.

Sault de St. Marie.—Designed for the Chipewas. Rev. Abel Bingham, *Missionary*.—The school contains about 40 pupils. Preaching appears to be attended with some success.

The station among the *Creeks* has been relinquished.

CHOCTAW ACADEMY.

At Great Crossing, Scott Co. Ky. Considered under the patronage of the Baptist denomination. Rev. Thomas Henderson, *Principal*. Number of students from various Indian tribes, 98, supported from the annuities paid to their respective tribes by the United States' government. During the last year 26 became hopefully pious, and 14 joined the Baptist Church.

The receipts of the society during the year ending April, 1829, were \$16,061 90; and the expenditures, \$13,764 84.

METHODIST EPISCOPAL SOCIETY.

The missions of this society are among the *North American Indians* within the limits of United States and Upper Canada.—The stations are among the *Choctaws*, *Creeks*, and *Cherokees*, in the south-western part of the United States, the *Wyandots*, in Ohio, the *Putawatomes* in Illinois, and the *Mississaugas*, *Delawares*, and *Chippewas*, in Upper Canada.—A some of these stations there are teachers and schools. Large numbers of adults have been received into society, especially among the Choctaws, Cherokees, and the Indians in Canada. The Gospels of Mark and Luke, have been translated by the Missionaries of this society into the Mohawk and Mississauga languages, and printed, partly at the expense of the American Bible Society.

UNITED BRETHREN.

Those missions only will be mentioned which are on the continent of North America. These are in Labrador, and among the Indians in Upper Canada, and the Cherokees.

LABRADOR.

Mission begun 1770.

Nain.—Brethren Mueller, Morhardt, Henn, Hertsberg, and Menzel.—Brother Morhardt, has completed the translation of the Psalms into the Esquimaux language. Congregation last year 231, communicants 90.

Hopedale.—Brethren Meisner, Stock, Koerner, Fritsche, and Lundberg.—Congregation last year 182, communicants 64.

Okkak.—Brethren Stuerman, Knock, Kunath, Knaus, Beck, and Glitsch. Congregation much increased, comprising 387. Communicants, 110, who sustain a good character.

A new station has been established at *Kangerolluksoak*.

INDIANS IN UPPER CANADA.

Mission begun in 1734.

New Fairfield.—Brethren Luckenback and Haman.—A new meeting house has been dedicated, of a size to accommodate 300 persons.—The character of the Indians is improving.—The congregation last year amounted to 184, and the communicants 36.

CHEROKEES.

Springplace.—Brother Byhan.

Oochelogy.—Brother Eder.

No particulars are known respecting the congregations or schools at this place.

EPISCOPAL MISSIONARY SOCIETY.

Green Bay.—This mission, designed, in part, for the Oneida Indians settled on Fox river, has been recently resumed. Rev. Mr. Cadel, *Missionary*.

The Rev. J. J. Robertson, who was mentioned last year as having been sent by this society on an agency to *Greece*, is expected soon to visit that country again, with a view to a permanent residence there.

CUMBERLAND PRE-BYTERIANS.

Charity Hall.—Among the *Chickasaws*. Rev. Robert Bell, *Missionary*. School contains 20 or 25 scholars.

LADIES IN THE CITY OF NEW-YORK.

The Rev. Jonas King, *Missionary*, arrived in *Greece* in July 1828. His object is to promote education and communicate religious instruction by the establishment of schools, and the distribution of the Scriptures and other books and tracts. He has been favorably received by the government and people, and his prospects for doing good are promising.

LADIES' GREEK ASSOCIATION OF NEW-HAVEN, Conn.

The Rev. Josiah Brewer, with Mrs. Brewer, and Miss Mary Reynolds embarked in December for *Greece*. Their object is to promote the education especially of Greek females.

On Monday was presented by Mr. Spencer, in the House of Representatives, a memorial of the New-York Association of Friends, praying the interposition of Congress in behalf of the Cherokee Indians.

SUMMARY.

By a census taken by order of the Government of the State of Alabama, it appears that the number of the Creek Indians within the limits of the State of Alabama exceeds twenty thousand. They have and hold among them, five hundred and thirty-five slaves of African blood.—*Nat. Intel.*

According to the tables published by order of the Department of War in the year 1826, the Creeks amounted to twenty thousand. Since that time, considerable numbers have migrated to the region beyond the Mississippi—so that it is clear the Creeks, are increasing in their present location. The same is true of the Cherokees, the Chickasaws and the Choctaws.

North Carolina Legislature.—The Select Committee to whom was referred the Resolution enquiring into the expediency of extending the laws of the State over the *Cherokee nation of Indians*, so far as the chartered limits of the State extend, have made a report, (which was concurred in,) in which, the propriety of postponing legislation upon the subject, at this time, is recommended.

A question well put.—A western editor, after stating that fifty persons in an adjoining town had pledged themselves to entire abstinence, says:

One thing is certain; if they practice as well as profess it, as it is fair to presume they will, not one of them will ever have a taste for it, or bring the reproach of drunkenness upon himself or family. Is the same probable of any fifty men, in any place, who have not thus resolved, and thus recorded it?

Poor Man!—A correspondent at Hartford, Licking co. Ohio, says, "The members of the Congregational Church in this place have all joined the [Temperance] Society, with the exception of one person." *Journ. of Humanity.*

Mr. Acer, who keeps a large tavern at Pittsford has banished ardent spirits from his bar, and has substituted Hot Coffee. *Roch. Obs.*

Illinois.—A Temperance Society was formed in Edwardsville, on Christmas day, by upwards of thirty persons. Among them were three gentlemen that have been sea-captains, who put away at once "the bottle, the snuff-box, the pipe, the cigar and chew."

Philadelphia Female School in Greece.—Towards the support of a school in Greece, to bear the above name, and to be under the superintendence of the Rev. Jonas King, for the special purpose of training up teachers for their own sex. Mrs. Mary Ann Ely acknowledges in the *Philadelphian* the receipt of \$843.89 from different sources.

New Jersey College.—The number of pupils in Nassau Hall for the last year has been on an average between 70 and 80. There are now in the College 71; and it is confidently believed, that more good order, industry, and piety among the students, than now exist, have not been witnessed there for many years. *Phil.*

Lyceums at Hartford Conn.—The Hartford South Lyceum consists of about 50 gentlemen; who meet once in two weeks for discussing questions, and on the alternate weeks for a lecture on some branch of science and an examination of the members on the preceding lecture. There is also a Ladies' Lyceum of about 50 members, who meet every week for recitations, and likewise attend the lectures.

We understand that the report of the anti-sabbath committee, who also officiated as an anti-Sunday school and anti-tract committee, so far convinced one man of the error of his ways, that he immediately resolved to make a donation of \$100 to the institutions last mentioned. This, we presume, will be very gratifying to the clergyman, who wrote the report. *Journ. Com.*

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

INFLUENCE OF THE SEMINARY AT CEYLON ON THE ERRORS OF THE NATIVES.

The mission seminary is beginning to attract the attention of those natives who have a reputation for learning. How well their reputation in this respect is deserved, may be seen in the statements which follow here, and in others on the same subject, which have been received and may be published hereafter. Occasion is taken at the public examinations of the seminary to bring forward many of these errors and expose them before the people. The students, in their intercourse with the people, are able to detect and expose many more; and in this manner progress is made towards undermining their systems of science and religion, weakening the confidence of the people in both, and bringing the learned men into disrepute.

The effect is beginning to be felt, even by the heathen. There is just at this time a very considerable excitement among the learned natives around us, attended with much inquiry and no little doubt, whether their systems of geography, astronomy, and natural philosophy, long held to be divine, are not in many respects false. Concerning a late eclipse of the moon, the native astronomers mistook in their calculations as to the beginning, the end, and the extent, of the eclipse. This mistake was pointed out to several of the learned natives before it took place, and the true calculations shown them; they would not believe until the event testified it, that their calculations could be wrong; and they were then much chagrined.

At the last public examination in Tamul, which was held on the 1st inst., and was attended by a considerable number of natives capable of judging on such subjects, the doctrine of the cause of eclipses—the two serpents devouring the sun or moon—their calculations concerning the solstice—bringing the time too far forward by about 21 days—and of the sun's place in the ecliptic at the commencement of the Tamul year—it being eight degrees west of the point, at which they supposed it to be—and several other gross errors, affecting the fundamental principles of their system of astrology and chronology, were refuted, as well as exposed. Many natives of intelligence have great reasonings among themselves on these subjects, and some, perceiving that there is satisfactory evidence, that they have been misled by the learned on several important points, begin to doubt as to the truth of the whole system of native astronomy; and consequently, of the system of religion, which they suppose to be founded upon it.—*Missionary Herald.*

He basely injures friendship's sacred name,
Who reckons not himself and friend the same.

POWER OF CONSCIENCE.

"The sly informer minutes every fault,
And her dread diary with horror fills."

BESSUS, a native of Pelonia, in Greece, being one day seen by his neighbors pulling down some birds-nests, and passionately destroying their young, was severely reprov'd by them for his ill nature and cruelty to those who seemed to court his protection. He replied, that their notes were to him insufferable, as they never ceased twitting him with the murder of his father.

An accusing conscience is a dreadful evil. How restless must Judas have been, and how great his mental agony, when he reflected upon his crime in betraying Christ! Nor less was the distress of Joseph's brethren, when they exclaimed, "We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."

Conscience is an accurate observer of all our actions, and will sooner or later reprove, re-monstrate, condemn. It is the scorpion of guilt, that continually preys upon the peace and harmony of the mind and will not let it rest. It has extorted a confession from many a murderer, and brought to condign punishment many an offender. A man, suspected of having committed a murder, was tried and convicted, nothing remained but for the judge to pass sentence upon him; when lo! the Judge himself turns pale—he attempts to perform the awful task, but his voice falters, and his whole frame is agitated—he faints on the bench. At length he speaks in broken accents "I, I am the murderer—this man is innocent!" Upon this confession he was tried, convicted, condemned, executed. Behold the power of conscience; beware of crime; for soon or late, "be sure your sin will find you out."—*Eng. Youth's Magazine.*

EXTRACT FROM A PASTOR'S JOURNAL

"I saw him carried out of his dwelling. The coffin was large, for he was a manly youth. On it were the initials of his name—H. C. ag. 25. His widow followed him, beautiful in grief.—She was 22. When I joined their hands I said, none had brighter, fairer prospects. Now he is no more. It was a sad slaughter. Ardent spirits did it. I knew it. All knew it. Many sighed deeply as they laid him in the grave and thought it was so. I wanted to say it was. I spoke long at the house and again at the grave, and of every thing but his destroyer. The fire burned in my bosom, and I wished to attack him over the lifeless body, and warn the young

men of my charge to beware of his wiles. But all would have pronounced it imprudent; unkind to friends, and unsuitable to the occasion, and I was compelled to be silent. And thus thought I it is. The demon Intemperance can slay our young men and none can peep or mutter. The cause of their death must be hushed up. It must be ascribed to every thing but the reality. H. C. it was said, died of the consumption, and the Demon laughed every time the lie was told."

Conn. Obs.

ORIGIN OF THE WORD LADY.

"In ancient times it was the custom for the rich to reside the greatest part of the year at their mansions in the country, and once a week, or oftener, the mistress distributed to her poor neighbors, with her own hands, a certain quantity of *bread*, and she was called by them the *loaf-day*; which is in Saxon, the *bread giver*. These words were in the course of time corrupted into *Lady*."

HABITUAL REVERENCE DUE TO GOD.

If the young man forgets his God, the old one will seldom find him in old age; if in the pride and flush of health, we omit to call on the name of him from whom we possess the vigor of life, in the hour of sickness what comfort can we have in approaching his Divine Majesty? And if in the full enjoyment of every species of worldly prosperity, we neglect to pause in the midst of our enjoyment to acknowledge the giver of all good gifts, with what heart can we in the hour of adversity fly for protection to Divine Goodness.

CLEANLINESS.

Cleanliness may be considered under the three following remarks. First, it is a mark of *politeness*, for no one unadorned with this virtue can go into company without giving a manifest offence. Secondly, cleanliness may be said to be the foster-mother of *affection*. Beauty commonly produces love, but *cleanliness* preserves it. Age itself is not unamiable, while it is preserved clean and unsullied. In the third place, it bears analogy with *purity of mind*, and naturally inspires refined sentiments and passions. It is an excellent preservative of health, and several vices destructive both to mind and body, are inconsistent with the habit of it.

EQUIVOCATION.

An equivocation is nearly related to a lie. It is an intention to deceive under words of a double meaning, or words which, literally speaking, are true; and is *equally criminal* with the most downright breach of truth. A nod or sign, may convey a lie as effectually as the most deceitful language. Whether we deceive by actions, or words, we are equally culpable.

Every engagement, though only of the lightest kind, should be punctually observed, and he who does not think himself bound by such an obligation, has little pretensions to the character of an honest man.

ADMONITIONS.

By whatever means we may at first attract the attention, we can hold the esteem, and secure the hearts of others, only by amiable dispositions, and the accomplishments of the mind.

Let us not forget, that something more than gentleness and modesty, than complacency of temper, and affability of manners, is requisite to form a worthy man, or a true Christian.

He who is a stranger to industry, may possess, but he cannot enjoy.

Deliberate slowly, execute promptly.

True magnanimity does not consist in never failing, but in rising every time we fail.

Affliction is the wholesome soil of virtue, where patience, honor, sweet humanity, and calm fortitude, take root and strongly flourish.

Never speak to deceive, or listen to betray.

Diligence in execution is the mistress of success.

From the New-Hampshire Observer.

GRIEVE NOT THY FATHER AS LONG AS HE LIVETH.

[By a young lady at the age of sixteen.]

Ah! grieve not him whose silver hairs
Thin o'er his wasted temples stray;
Grieve not thy sire, when time impairs
The glory of his manhood's sway.

His tottering step with reverence aid,
Bind his sick brow with honor's wreath;
And let his deafen'd ear be made
The harp where filial love shall breathe.

What though his pausing mind partake
Her frail companion's dark decay?
Though wearied, blinded memory break
The casket where her treasure lay?

With ready arm his burden bear—
Bring heavenly balm his wounds to heal;
And with affection's pitying care,
The error that thou mark'st conceal.

Say canst thou tell how oft those arms
Have clasp'd thee to that shielding breast—
When infant care, or fancied harms,
Thy weak and wayward soul distress'd?

Know'st thou how oft that lip has strove
Thine uninstructed mind to aid?
How oft a parent's prayer of love
Has risen on midnight's deepest shade?

Grieve not thy father till he die—
Lest when he sleeps on nature's breast,
The record of his lightest sigh
Should prove a dagger to thy rest.

For if thy holiest debt of love
Forgotten and despised should be,
He whom thou call'st thy Sire above
Will bend a Judge's frown on thee!

Circles are praised, not that abound
In largeness, but th' exactly round;
So life we prize, that doth excel
Not in much time, by acting well.

The praise of fools, is censure in disguise,
Reproof from knaves is flattery to the wise.

Poetry.

From the Journal of Humanity.

ON THE SALE OF ARDENT SPIRITS BY CHRISTIANS.

"Ye are the salt of the earth."
 "Ye are the light of the world."

ST. MATTHEW.

I ask'd of Earth, and the throng that fill
 Her moral lazarus-house,—who still retain
 A purifying principle, to heal
 The vital taint, and make the leper whole?—
 Then from her mountain-tops, and echoing hills,
 And shadowy vales, she rais'd a cheerful voice,
 And answer'd "Christians."

But I saw a flood
 Of dark corruption. Far and wide it spreads,—
 And many sported on the fatal brink,
 Who never more to health and hope return'd:
 For he who plung'd did straight forget his God,
 And curse himself, and die. Amaz'd I mark'd
 Some of the favor'd band, with busy toil
 Forming new channels for that baleful tide,
 As if to irrigate the scorching land
 With Ætna's lava. Not of the dire fount
 They tasted, nor their offspring fail'd to warn
 Against the deadly draught; they only press'd
 Its venom to their erring neighbor's lip,
 Until the plague-spot rankled in his soul.
 Yet from their house-hold altars, morn and even,
 Daily arose the prayer, that God would change
 The sinner's heart, and turn those wayward feet
 Whose steps take hold on hell.

The darken'd world
 I ask'd 'who gave her light?' And she replied
 "Christians, for like a city on a hill
 Behold their brightness beam."

I ask'd and lo!
 With zeal that never tires, they spread the wing
 Of broad benevolence, to bear the news
 Of mercy to the heathen, and to fill
 The idol-Temples with Jehovah's praise.
 Yet some, while mov'd with purpose so sublime,
 Expansive and seraphic, strangely sent
 A poison to their brother, coldly stamp'd
 Despair's dire seal upon her trembling heart
 Who wak'd and wept for him, and on his babes
 Entailed the woes of orphanage,

I fear'd
 That mammon's dazzling lure had blinded them;
 But then I heard them from the Book inspir'd
 Read and instruct their listneing little ones,
 That riches gain'd without the fear of God
 Were but an ill inheritance, and he
 Who hasteth after wealth, doth often fail
 'Mid hurtful snares, and drown his priceless soul
 In deep perdition. Then I marvell'd much,
 Pondering the mystery.

At length a voice
 Flow'd from those lips that blanch'd on Golgotha,
 "Return, my erring sons!" and back they came

To their blest fold with tears. So there was joy
 In Heaven, as when the prodigal doth turn
 First from his sins, and find a pardoning God.

Hartford, Conn. Dec. 24, 1829.

H.

RULES FOR THE LAST DAY OF THE WEEK.

[Copied from the album of a deceased lady.]

1. Set the Lord always before you in all things.
2. Keep the sabbath day in mind all the week, but especially on the last day of the week.
3. In your prayers, pray God to enable you to do all that you have to do, and then do all your work.
4. Get up an hour sooner than on other days; think well over all that can be wanted, both for the last day of the week and for the sabbath following, that you may do it.
5. Prepare a dinner for both days, that you may have no cooking on the Lord's day.
6. Prepare such clothes for the family, the care of which immediately devolves upon yourself.
7. Reckon well all you have spent and earned; lay by something for house rent, and for clothes what you can, and leave nothing unpaid.
8. In your prayers, pray that you may hallow the sabbath.
9. Lie down with a quiet mind, waiting for the Lord's day, when you must seek to draw down a blessing from above, from whence cometh every good thing.

Lyceums encouraged.—At a town meeting in Newburyport it has been voted by a large majority, to fit up the Market House Hall at an expense not exceeding \$800 and lease it to the town Lyceum for three years, at a rent of \$50 a year.

More than one hundred physicians and medical students, in Herkimer county, N. Y. have publicly renounced the use of ardent spirits, except when necessary as a medicine.

NOTICE.—The subscriber gratefully acknowledges the receipt of Ten Dollars, from Mrs. Nancy Bellamy, and Twenty Dollars from the Monthly Concert of the first church in Derby to constitute him a member of the American Home Missionary Society.

He also hereby expresses his thanks to the Ladies and Gentlemen's appropriations of Derby, for having heretofore made him a member of the Board of Commissioners for Foreign Missions, by the payment of fifty dollars. ZEPHANIAH SWIFT.

Derby, Feb. 11th, 1830.

NOTICE.

The New-Haven County Temperance Society which has been organized the present week, (See p. 600) will hold its first Monthly Meeting at Derby on Tuesday the 16th inst. at 10 o'clock A. M.

Letters received at the Office of the Religious Intelligencer during the week ending Feb. 10, 1830.

Peter Grennell; W. L. Whiting; Walter Nexsen; A. Scofield; W. B. Sprague; F. A. Sterling; James K. Sheldon; Goodwin & Co.; A. Eastabrook.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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